Surára
Pakidái

/83 cont./

262 Great popularity was also enjoyed among the Surára and Pakidái
439 by the roasted manioc flour which they occasionally obtain from the palm-fiber gatherers by barter or from the Indian protection post on the Demini as a gift. They are unable to make it themselves because they do not have the large iron pans for it.

252 Various fruits of wild plants also need special preparation. The white seeds found in the pods of the pacova-sororoca (see p. 168) must be roasted before they are eaten. The taste, by the way, corresponds exactly to roasted maize. /84/ -- The fruits of the pot-tree (see p. 168) are first boiled, for which the women particularly liked to use my empty gasoline cans, and then cut open with the knife of tortoise shell (see p. 118). They are then poured into one or more of the large plaited baskets -- uaramá -- (see p. 107) and hung for four days in the water on the bank of a stream, in order to remove the bitter substances. After that they are thoroughly rubbed by the women with their feet. These fruits, to be sure, occupy only a second-rank position in the favor of the "gourmets," but at least they fill the stomach. Moreover, I was assured that in olden times, that is, before the introduction of the banana, this fruit played a much greater role in the food economy.

263 All the foods mentioned are, as a rule, eaten without spices. Only now and then do some men and women add a little of their cultivated pepper, which is roasted beforehand. Not a single
[123] tribesman developed a taste for my salt, of which I had brought along several kilograms, assuming that the Indians would be pleased about it, and they had no interest whatsoever in acquiring any of it (400).

• [146]

400. The amount of salt required by the body is supplied by the wood ashes with which the tobacco roll (see p.190) is mixed.

171 This aversion to salt is also found among many other tribes,
175 and in a report as early as the sixteenth century one can read the
263 following remark: "The forest people cannot use any salt, because it makes them ill, for they are not used to it; if they eat it, they

/187 cont./

105 181 241 245 269

The Guaika (Waica) are considered by the above-mentioned author as "the natives with the most primitive and wild life of all those inhabiting the great region of the Venezuelan Guayana..." They have an incipient agriculture; they cultivate bananas and plantains as the principal basis of their diet, which they complement with the fruit of the pijiguao palm. They practice endocannibalism, consuming the bones of the cremated dead.

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Their hammocks are knotted, their houses are triangular, and they use bows and arrows of various types, according to their uses. They keep the bones of many animals, travel by land, very rarely by water, and build bridges similar to the style of the Guaharibo (Sanemá).

/188/ Regarding the Shirianna (Casapare), Montoya says (1958) that "the real Shirianna live on the banks of river, building very stable settlements and devoting themselves to an agriculture already relatively advanced." They obtain curiaras from the Mayoncon, but have also learned to make their own, although in a rudimentary way. They use bows and arrows for hunting, but "above everything else, they are traders and travelers. They constantly travel into Brazil, leaving from the upper Paragua, using the route of the Shoropae River, Urarikuera and Parima, to Boa Vista." They differ from the other natives of the Paragua basin in that they are tall and strong, healthy, and well nourished.

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114 101

The last report on the Yanoama of the northeast was published by Gheerbrandt (1955, pp. 345-349), and in this report there appears for the first time the name Kaserapai, which must be an orthographic variation of the name Casapare which we use to designate a whole subtribe and not only a local group as the above-named author has done.

101 114 648

Navigating the Uraricuera in the year 1950, Gheerbrandt met and heard of various Yanoama groups with different names. Very near the Sierra Marutani he came upon the Guadema on the left bank of the river named. The Guadema were very much afraid of the Kaserapai, who had killed the majority of the Guadema and were in open conflict with Waikas and Waitschas on the Uraricuera. It is possible that this may be a reference to an encounter between Sanemá, Waica, and Casapare groups, but the extant data offer no certainty in this regard.

222 in particular seasons; the most important are manaca, seje, moriche and yagua. The hearts as well as the fruits are eaten, and the Indians usually return to trees they have felled to collect the large, fat, white grubs that mature in the decayed pith. In general, a great deal of energy goes into the collection of these palm fruits in proportion to the caloric return and, even during the peak of the wild fruit harvest, the Yąnomamö still depend heavily on their cultivated foods.

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224 Two kinds of hunting techniques provide the Yąnomamö with most of their meat; the occasional kills made by their dogs provide the rest. The first, called rama, is the desultory individual hunting that goes on around the villages. These hunts rarely last more than one day. The second kind of hunting, called heniyomou, involves as many as a dozen hunters who set up a temporary camp a day's walk or more away from the village and use it as the base of operations. This kind of hunting may last five days or more and occurs immediately before a feast, as the etiquette of feasting requires that guests be given fresh meat to eat on their way home after the feast.

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574

Game animals most commonly taken include several species of monkeys, two species of wild pig, tapir, armadillo, agouti, anteaters, wild turkeys, and a small alligator-like reptile (babilla, Spanish). Other game animals taken with less enthusiasm and less frequency include deer, turtles, parrots, snakes, capibara, guinea-hens and a large rodent (lapa, Spanish).

000(lapa, Spanish).

222 The collection of small fruits, spiders, ant grubs, wild honey, crabs, mushrooms and fish also contributes variety to the Yąnomamö diet.

241 268 [146] (177) Cultivated foods contribute the greater proportion of calories to the Yąnomamö diet, probably upwards of 85%, although this figure would vary seasonally. Again, those Yąnomamö villages living close to Makiritare settlements cultivate much more yucca (manioc) than platanos, refining it in some cases to meal as do the Makiritares. Elsewhere [252] the Yąnomamö eat their yucca roasted or boiled or make cassave bread by a technique quite distinct from that employed by the Makiritare.

722 [422] Yąnomamö material culture is very much attenuated by comparison with, for example, Makiritare. The Yąnomamö like to limit their possessions to an amount that is readily transported by the women, because the entire village may be obliged at any given moment to abandon its site to avoid raiders, or may be invited to a feast at another village. [422] [574] They do not like to leave possessions in their village when they leave it, as visitors from other villages would take them. And, their warfare pattern precludes the possibility of leaving a few people behind to guard the village, as they [361] would be easily overwhelmed by a raiding party. When just a portion of the village leaves to visit another group, those that stay behind move into the jungle some distance from the village and live in well-concealed huts until their co-